accompany the cherishing of virtuous affection: and there are also the advantages accruing to society from the performance of virtuous action. These consequences are not individual or isolated, but are rather of the nature of classes or groups.

I. There is first the pleasant sensation that pervades the mind when it is cherishing virtuous affection. In all virtuous affection there is love, and this affection in itself furnishes delight. It is a pleasure far higher and deeper than any which can be obtained from mere animal gratification. On the other hand, all sinful affections, such as envy, malice, and revenge, are painful in themselves, and a deep spring of misery, independently of any visible judgments which they may bring in their train.

Then there are, secondly, the pleasurable emotions which spring up on the contemplation of virtuous action as performed by us. This is a pleasure distinct from, and additional to, the former. There is a pleasure in the very cherishing of the virtuous feelings, and there is a pleasure in the sentiment raised when the moral faculty looks at these affections. The mind is in a state of pleasurable emotion when it is virtuously employed: and the mind is also in a state of pleasurable emotion when it reviews its own virtuous sentiments. There are not only, for instance, the delightful sensations produced by holy love, but there are also the delightful sensations of moral approbation, which rise up on the reflex contemplation of such affection. In this respect, virtuous affection has an advantage over every other. There are many other sentiments of the mind that are pleasurable in themselves—such as the desire of pleasure, and the sense of beauty—but no others that have their pleasure indefinitely multiplied by emotions which rise when these affections are reflexly contemplated. In other cases, the pleasure can be prolonged only by calling up anew the

affection in its positive exercise, which it may not always be possible to do. In this case, while the delightful sensation can be renewed by the renewed cherishing of the affection, a new and equally delightful feeling is called forth, by the very meditation upon the affection. The virtuous man has thus the double pleasure, somewhat resembling the twofold sensation enjoyed by those animals which first enjoy the pleasure of eating their food, and then, as they recline at ease, the pleasure of ruminating. Or to adopt an image which comes nearer the reality, (in so far as the secondary